variety confessed.

Be this as it may, the writings of the Fathers and the decrees of local synods bear ample witness to the general custom of auricular confession as prevailing in east and west alike. The Lateran Council, in 1715, did not impose the gractice on the faithful, but simply decrease it is missioned that the Church required. To argue from the decree of this Council, ordering that all shall ources their sins at least once a year, mat confession was never previously med, is an utterly unwarrantable rence. It would be just as reasona-to conclude that if a government hold once a year, no mathematical ex-amination had ever been previously exacted; or that if a State Legislature were to direct that all the children in is industrial schools were to have a with at least once a month, the children in them had never been made to take

OBLIGATIONS OF CATHOLICS.

What the Council did was to office what had hitherto been notedined, to determine what as the minimum of obligation to the faithful the world over. I wrely notice this in passing, for I am a conjugation auricular confession. considering auricular confession, bistorically, but in its relation to the needs of men in modern society, and as affecting for good or evil those

and as affecting for good or evil those the habitually practice it. The natural origin and foundain-head f confession is to be found in an induct of human nature, which leads us a communicate to others any strong matter present to the soul, any powerinducate engenedaring in is joy survey, hope or fear, self-approba-on or self-reproach. If some counter tion or self-repreach. If some counter restor render concealment necessary, the suppression will be painful to us, and will aggravate our suffering, where the industries present to the soul a new unfavorable to its happiness. The agency of the soul, the one which we a sense of guilt is, of all emotions, then after the soul, the one which we have the most despity rooted misery, and whe most destructive of all true Shame, self-repreach, fear, remains disgast at the thought of the self-rest into despindency at the prospect of the future, all combine to make life threat maderable. The desire to exmoderable. The desire to ex-are that which is the source of that suffering scenetimes be-

STORY OF EUGENE ARAM.

The story of Eugene Aram is an in-table in pointa, as is that of the mur-for who approached the cradle of his class infant in order that he might disper to a human car the crime that main no longer hear in silence, healty the most of my readers have, he course of their lives, Reiened to confidences of some friend or acminroe who poured forth, in the and self-accusing story of this miscleds. I am not concerned the saurce of this curious instinct of revelation, but the fact of the that it informs to the heavily burdeniable. It certainly much stronger among Christians among those who belong to other If among those who belong to other those and the reason of this is that the season of this is that of the evil of sin in far more in those who believe in their caron and death of the Son of God, and every revival of religion, out-the Catholic Church, has been acsuperied with some form or other of militi or private confession. sayane related in public their re-ous "experiences," and the leaders the evangelical movement at the bea ming of the present century received.

Then their risciples a "manifestation of consularce" that was little clse than a confession of their sins. The rapid mount of the practice of confession county the Education is not a more imiging of Rome but is the natural of

All this proves the necessity of providing some carefully guarded and recordized outlet for that instinct of human nature which leads a man to him an interpresentations which he has made with regard to the antiquity of the pictures that he follow in the footsteps of Christ than his boys. But it is the weekly or forting the origin of the pictures that he follow in the footsteps of Christ than his trusted friend, to whom he freely talks of all his dangers and office of the three kings same alloud.

The three kings same alloud.

The three kings same alloud.

Of all sins there is none so deadly and so hateful to God as pride, and, on the distance which make the Protest-his boys. But it is the weekly or forting different from the with evil and for the salvation of souls.

Of all sins there is none so deadly and so hateful to God as pride, and, on the distance which make the Protest-his boys. But it is the weekly or forting different from the with evil and for the salvation of souls.

Of all sins there is no virtue more in-his boys. But it is the weekly or forting different from the with evil and for the salvation of souls.

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The control of the first state of the control of th

Their very anxiety to do what is right aggravates their trouble; they are torn asunder by a number of opposing motives and influences, and sometimes do not know which way to turn. Let me take one or two instances such as often occur in modern life. A man in a position of responsibility has, under stress of some pressing need, borrowed for embezzled) some of his employer's money. He has tided over the difficulty by some dishonest falsification of his accounts. There is every chance of his escaping undetected, for he is a man whose character stands high, and in whom his employer placed the most implicit confidence. But his conscience implicit confidence. But his conscience it is the telling of this humbling tale

of the greatest consolations of their sacred ministry to think of the hundreds whom they have thus helped over the rough places that beset the first struggle after virtue, and who will one day tender them their grateful thanks for the help that they have received from them in their sore time of need.

A RELIEF TO THE DISTRESSED.

In close connection with this "ministry of reconciliation" is a further and a scarcely less important advantage attaching to the confessional, that it who are in any kind of moral or intellectual perplexity or distress. I limight that very few of my readers have not, at some time or other in their lives, found themselves in some which they knew not how to extricate themselves. Their trouble may have been entirely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It may have been cuttrely independent of any action of their own. It

then of Rome, but is the natural out one of Rome, but is the natural out of Rome, but is the n

The Practice of Confession

In the Catholic Church

The Work P. F. Charles & J.

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the prudent gardner expose his tender plants, during their early growth, to the cold east wind and the nipping frosts? If he wants them to be strong frosts? If he wants them to be strong and sturdy, he watches over them and shelters them from the fatal influences that will blight their growth and leave traces of evil that can never be wholly removed. In like manner does the Catholic Church. She, too, guards her tender plants, and with prudent vigilance avails herself of the means with which Christ, has prayided her. that he have hedged them in with embarrassment that for the time gence on his part, omitted from the grace of his part, omitted from the grace of his part, omitted from the grace of his part, omitted from the grace on his part, omitted from the catholic chart. She, too, guards her tender plants, and with provided her, to that has a greater power to quicken the sense of the himosasses of sin than this necessity of first coming face to face with it in careful self-examination, and then purting imo words the results which that self-examination, and then purting imo words the results which that self-examination has reveal to a hatred of sin, fostering their moral strength and their love of all that is pure and of good report, that so she may send them forth, when their manhood shall have come, armed in full panoply, to do battle with all the perlis which they will then have to encounter and with the evila which will then beand with the evils which will then be-set their path. I do not say that the Church is always successful in her endeavors. It is quite possible that, even in a Catholic school, evil may for even in a Catholic school, evil may for a time run riot. One sinner may destroy much good. But the evil never lasts long, and the Catholic system brings about a speedy recovery. What I do assert is that the moral perils to which a boy is exposed in a Catholic school are infinitesimal as compared with those which will surround him in any of the Protestant public schools.

money. He has the details of the money of his accounts. There is every chance of his escaping undetected, for he is a man whose character stands high, and in whom his employer placed the most implicit confidence. But his conscience will not let him rest. He is simply miserable at the thought of his because will not let him rest. He is simply miserable at the thought of his confess his misdeeds to his employer, at the details of the detai

The fire, with well-dried logs supplied, Went roaring up the chimney wide; The huge half table's oaken face, Scrubbed till it shore, the day to grace Bore then upon its massive board. No mark to part the squire and lord. Then was brought in the lusty brawn By old blue-coated serving man; Then the grim boar's head frowned on high.

By aid blue-coated serving man,
Then the grim boar's head frowned on
high,
Crested with bays and resemary.
Well can the green-barber ranger tell
How, when and where the monster fell;
What dogs before his death he tore,
And all the baiting of the boar.
The wassall round, in good brown bowls,
Garaished with ribbons, blithely trowls.
There he huge sirloin recked; hard by
Plum porridge stood, and Christmas pie;
Nor falled eld Scotland to produce
At such high tide her savory goose.
Then came the merry maskers in.
And carols roared with blithesome din;
If unnelodious was the sons,
It was a hearty note and strong.
England was merry England when
Old Christmas brought his sports again.
Twas Christmas broached the mightiest
ale;
Twas Christmas told the merriest tale;
A Christmas gambol oft could cheer
The poor man's heart through half the
year.

THE STAR IN THE EAST. The three wise monarchs of the East, Asked in each city near; "Which is the way to Bethlehem, Tell us, ye children dear?"

But neither old nor young could tell; The three wise kings went on, Still following a golden star Which gleamed in glory won.

ween it paused at last o'er Bethlehem's crit
h is
The oxen lowed, the infant smiled,
The three kings sang aloud.

Miss Ackermann's Christmas.

BY MRS. MOSES P. HANDY

Miss Ackermann opened her eyes to the rest of the service, and then hur the sunshine with a startled feeling of ried boths to make a husty tollet for

the sunshine with a startled feeling of having overslept herself; then closed them again, at the sound of the chimes from the church around the corner. For it was Christmas day, the one day, barring Sundays, in the year which she could really and truly call her own. She was that overworked individual, a popular dressmaker, going out by the day, and she sometimes wished, with E. P. Ree's old doctor, that people would send for somebody classometimes and let her rest. On the last Fourth of July she had been in the country, sewing for dear life, in order to finish a helated bridal trousseau, and



father, even for you."

"Bring him to gar house with you," replied Jick, "there is plenty of room, and father and mother won't mind."

"No. Jack, thanks ever so much, but that wouldn't do any good. Father wouldn't do any good. Father wouldn't he satisfied; besides, he takes up so much of my time that I couldn't do my duty to you." And Jack had to submit with the best grace he could muster.

Soft lies the halo on the furrowed land, Slow akims the swallow to the eaves away;

Unfortunately, he consulted the doco who attended Mr. Ackermann as to he probable duration of the old man's The doctor assured him that the trou

ble was chiefly hypochondria, and that he might live for years in the same state, or might possibly recover as sud-denty as he had collapsed; at all events. the patient was in no immediate dan-

denly as he had collapsed; at all events, the patient was in no immediate danger.

The inquiry would have done no harm, had it not been that the doctor had a talking wife, to whom he told everything; so before long the whole neighborhood was saying that Jack Raiston had been asking how long old man Ackermann could live. Of course the story came to Miss Ackermann's cars, to her intense indignation and still greater grief. Jack could not deny it in boto, and short of positive denial she would listen to no explanation. There was a quarrel, a broken engagement, and Jack Raiston went west, leaving his sweetheart well nigh broken hearted, with only duty to console hermand sometimes duty is the best consolation one can have.

If he had been less impatient, there would have been no trouble. Dr. Bland did not understand the effect which a broken heart sometimes produces upon the hody. Mr. Ackermann died before the winter was over. Jack Raiston came home as soon as he heard the news, but Miss Ackermann had gone to the city with a causin of her mother, and was obdurate; her illini affection found satisfaction in refusing to forgive the lover who had desired father's death. She would not even see him and so the affair ended.

IL.

Slow skims the swallow to the caves away; n reverent grace two leastly folices stand. What sweetest music thrills the edo of

day? Hark! 'the the Angelus from you tower "Ave Maria, gratia plena!"

Ave Maria, gratia plena!"

Ave Maria! Luminous Queen of Housen! Dreams of thy glory gild our rugged

Thou art our Hope, our deathless Star of Even, e rose eternal in our desert gray, i whose pure glance can Lucifer appal.

Be our good strength till matin chimes, we pray: Our soluce till the last Imperial call, When at the cobing of life's toll-scent day Shall ring the Angelus from the steeple

"Ave Maria, gratia plena!" Ave Maria, gratia plena!"

O tollers brown, ye stand at heaven's A world of sin and pain throbs on be-neath; Upon your prayer the hovering agraphs walt And blend their hymn in chasts adoring Oh, ye twain, robed in Tyrian purple fine, As Sting and Queen forever and a day. Becrowned and jeweled at the feast

divine. As in a dream shall rise, when far away Shall ring the Appelus from the steeple gray—"Ave Maria, gratia plena!"
Ave Maria, gratia plena!
—Agnes Shallor.

found satisfaction in refusing to forgive the lover who had desired father's
death. She would not even see him and
so the affair ended.

Well, it was too late now, and she
was a fool to be dreaming of it. The
sermon was ended and the music of
the organ roused her to the consciousness of things present and to come;
she took part with the congregation in

Agne. Shalloe.

On the inst day of this month and
year Leo XIII will, it be liven, keep the
sixty-second anniversary of his cardination, and on the following day he
will celebrate the same anniversary of
his first mass. He will be a bishop
fifty-seven years next February and a
fifty-seven years next February and a
cardinal forty-seven years he coming
the organ roused her to the consciousness of things present and to come;
she took part with the congregation in
Pagal chair.